Emma Guy

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."—REV. 1: 5-7.

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THE SECOND COMING OF CHRIST.

BY ELDER WALTER M. WOLFE OF THE LONDON CONFERENCE.

ALMOST two thousand years ago there stood on the farther side of the Mount of Olives a little band of humble men and women. Silent, awe-struck, they saw their Lord and Master rise from their midst; glorified before their very eyes. "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

From that day until the present time men have been anxiously awaiting the second advent of the Son of Man—the commencement of His great millennial reign. Even those who were the most intimate with the Savior, when on earth, seemed to have an idea that the sublime event was not far distant. But when the first and second generations of the primitive saints had passed away, and the signs of that advent were not apparent, and the spirit of apostacy was insidiously making its way through the churches, the promise of the angels, and the teachings of Jesus on the subject were alike forgotten. Only in the caves of the Thebaid and in mission huts among savage tribes of

the far north did holy men of God, whose lives were consecrated to His service, fast and pray and yearn for "The Lord's quick coming in the flesh."

So a thousand years rolled around, and as the millennial anniversary of the birth at Bethlehem drew near, the hearts of all christendom were turned toward the fulfillment of the apocalyptic prophecies. Knights laid aside their swords, peasants their mattocks; barons gave their lands to the poor that naught might interfere with the solemn hour of preparation. In the monasteries there was a spiritual revival as extensive as any modern religious movement, and some of the noblest of the Roman church hymns were composed under the inspiration of the moment, notably "Dies irae; dies illa," and Bernard of Cluny's famous

> "The days are waxing evil and the times are growing late,
> Be sober, and keep vigil; the Judge is at the gate—
> The Judge that comes with mercy, the Judge that comes with might,
> To overthrow the evil, to diadem the right."

The dreaded year came and went. There were no portents in the heavens, no convulsions of the earth. Thought of impending weal or woe was removed from mankind. Warriors resumed their armor. The land owner wrested by force the fields from those to whom he had given them. Scandal and crime filled holy places. Fear of God, obedience to His laws seemed forever banished from human calculations. The thirteenth century witnessed one spasmodic effort, in Italy, to prepare for the millennium, but it was not until the Reformation of the sixteenth century opened the Bible to the masses that people commenced to ponder upon the "mysteries." Denying the need or possibility of modern revelation, each interpreted the scriptures according to his own judgment and liking. Sects multiplied with marvelous rapidity, and some of these newly-hatched denominations made the immediate second advent of the Lord the foundation stone of their belief. Especially was this the case in the latter half of the eighteenth and first half of the nineteenth centuries. Once more men gave away their all, prepared ascension robes, and built towers reaching toward heaven. Time and time again has the actual date of the reappearance of the Savior been announced, only to be altered as occasion demanded; and the end is not yet.

Perhaps on no subject is speculation more foolish than upon this. The Savior's own words should suffice to set all inquiry at rest: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Nor has any revelation been given to the modern church to enable it to declare when the millennial reign shall be ushered in. In this connection President Francis M. Lyman said in a discourse delivered in the Salt Lake Tabernacle, April 6, 1900: "There is doubtless a set time for the redemption of Zion and for the coming of the Son of Man. The time has not been made known to us, and is not likely to be until He comes. It would hardly be fair for the Presidency, the Twelve and the presiding brethren to know the very time of His coming, so that they could be prepared, and let the people be indifferent and careless. The coming of the Son of Man will be as much of a surprise to the presiding brethren as to any other. That is, it will occur when they are not looking for it particularly. We hope to be pre-

pared, and we hope that the people will be prepared, but it will come suddenly, and you will know it as soon as we know it."

Six months later, in the same place, President George Q. Cannon said: "I know that Jesus in coming, and I feel that, as a people and as individuals, we ought to prepare for His coming. It ought to be our study every day how we can best prepare for His coming. While the angels themselves do not know when He will come, yet they do know, and we know also—for God has revealed it to us—that Jesus will come. He will come suddenly, when the world is unprepared for Him, and when He will be least expected by the inhabitants of the earth, and perhaps by us. He commands us to be looking forth for the coming of the Son of Man, for He cometh in an hour you think not. There may be many of us, and I hope there will be, who will be prepared for that great and glorious event. In view of the certainty of His coming, I think it is our duty to prepare for it by every means in our power."

The utterances of these inspired men should be carefully considered. For Latter-day Saints the question of supreme importance is not: When will the Savior come? but, Are we ready for His coming? The world at large, even the portion that professes Christianity lives as though the second advent is a fable. The millennium has even less significance in its eyes than had the childhood of Jesus for the average Jew of that age. Still the Scriptures point no less clearly to the coming of Christ to reign with His Saints than they did to His life of suffering, His cruel death, His glorious resurrection. St. Paul's question to King Agrippa might well be asked of each of us: "Believest thou the Prophets?"

Long before Moses led Israel out of Egypt, possibly before Abram left Ur of the Chaldees, the patriarch of Uz exclaimed with the confidence that comes only from perfect knowledge: "I know that my redeemer liveth and that he shall stand in the latter day upon the earth." Even before the time of Job, "It came to pass that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years" (Pearl of Great Price). So David, Isaiah, Joel, Zechariah and other prophets; St. Peter, St. Paul and St. John all prophesied the return of Christ, and His reign on earth. The Lord's statements on this subject are conclusive: "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark viii: 38); "And then shall they see the Son of man coming in the clouds, with great power and glory" (Mark xiii: 26). Christ's admission of His divinity to the high priest emphasizes that which He had taught all His life: "Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Mark xiv: 61-62).

Modern revelation, too, speaks with no uncertain voice on the subject, and confirms the statement that the time is at hand. Indeed it has been promised to some who are in the prime of life to-day, that they shall live, if they have faith, to behold the second coming of the Lord. The signs of the event are apparent to all students of prophecy.

In answer to the questions of His disciples Jesus said: "Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle *it* therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death. And ye shall be hated of all *men* for my name's sake" (Luke xxi: 8-17).

He also said: "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come" (Matt. xxiv: 14). According to the prophets, especially Isaiah and Jeremiah, the Jews are to be gathered to Jerusalem and Israel to Zion prior to the millennium. Daniel states positively that the Kingdom of God shall be set up in the last days. He declares that "Many shall run to and fro and knowledge shall be increased," making the universal diffusion of knowledge a pre-millennial sign.

Looking over the history of the world for the past seventy years, or since the organization of the Church of Jesus Christ of Latter-day Saints, we are struck with the wonderful rapidity with which events are hastening to a culmination. The God of heaven has set up a kingdom which shall never be destroyed. Knowledge has become power in the hands of men. It is diffused over the whole earth. Forces, unrestrained since the foundation of the world, are controlled and made subservient to the human will. Physical laws, unheard of a century ago, are understood to-day by the merest school-boy. There have been wars and rumors of wars, nation against nation, kingdom against kingdom. Every world-power is arming itself for the terrible struggle, which all realize to be inevitable. Pestilence, flood, fire, earthquake, destruction here, destruction there, all the fell forces of outraged nature are hastening the long expected day. Even the very persecution that the Saints receive only serve to fulfill Christ's own words as quoted above. And are not men saying to one another: "Lo, here is Christ; or, lo, there"? Is not this the case in Denver, in Chicago, in London, in other cities? It is high time to consider the Savior's warning: "Take heed that ye be not deceived."

Christ has indeed come to earth in this generation. He has appeared to Joseph Smith and others of His chosen servants, and in His holy temples; but He has not yet come in the clouds of glory to usher in His great millennial reign. In accordance with His commands the Gospel of the Kingdom is being preached in all the world for a witness. Wherever the English tongue is spoken an opportunity has been given for accepting or rejecting it. It has reached the remotest villages of Scandinavia, has been taught under the

shadow of Mt. Hekla, and has been preached in Germany, in Austria, in Italy, in Turkey (Asiatic and European), in Holland, in Belgium, in France. It is spreading over the islands of the sea, and distant Japan. Why? To prepare mankind for the great and terrible day of the Lord.

When the Lord called Orson Pratt to preach His Gospel, He said to him through the mouth of the prophet: "And more blessed are you because you are called of me to preach my gospel, to lift up your voice as with the sound of a trump, both long and loud, and cry repentance unto a crooked and perverse generation, preparing the way of the Lord for his second coming; for behold, verily, verily, I say unto you, the time is soon at hand, that I shall come in a cloud with power and great glory, and it shall be a great day at the time of my coming, for all nations shall tremble" (Doc. and Cov. xxxiv: 5-8).

In section lxxxviii of the Doctrine and Covenants these words occur: "And after your testimony cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, Prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come: behold, and lo! the Bridegroom cometh, go ye out to meet him."

These passages make clear the duty of Elders, who are sent abroad to proclaim the Gospel. They are to preach not alone faith, repentance, baptism by immersion for the remission of sins, but they are to warn and prepare mankind for the coming of the Savior, which cannot be far distant.

President Cannon once said: "I know there is a great work to be done before the coming of the Lord, and for one I want to do all in my power to perform the part that is allotted to me. I desire that, when the Lord comes, our garments shall be clean and unspotted from the blood of this generation; that we shall not have left undone anything that God has commanded us to do in connection with the generation in which we live."

So much for our duty toward the world at large. But we have an individual and even greater responsibility in the matter. This statement occurs in the sermon from which I have quoted above: "There are many men willing to make great sacrifices for the salvation of others who are apparently indifferent about that which is necessary for their own salvation. This is not right. It is a personal matter with us as to whether we are preparing ourselves and our families for the coming of the Lord. Are we doing all that we can to prepare ourselves and our households, so that when He comes we shall not be caught unprepared."

Preparation for the second coming of Christ means, then, the bringing of our lives into complete subjection to the will of God; the keeping, to the best of our ability, of every law that He has given us. In fact, God has not given us laws for His good, but for our own, to fit us for all that He has in store for those who love Him. The least is to be kept as well as the greatest; the

greatest no less than the least. The law of tithing and the Word of Wisdom, two of the lesser laws, are to be kept fully and from the heart; and unless one obeys the celestial law he cannot hope to enter the celestial kingdom of our God.

For the millennial advent of the Savior, the whole world will not be prepared. Perhaps only a few of its hundreds of millions will have their lamps trimmed and burning. But those few will have kept the whole law. By their abnegation of sin in their own lives they will have bound Satan so far as they, individually, are concerned. Thus placed beyond the power of their enemies they are prepared to enjoy fulness of salvation and to reign with Christ on earth through the thousand years. "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest, coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

A MILLENNIAL IDEA.

"An association of all mankind," is the idea of a Russian, Mr. Novikow of Odessa. He explains this idea in a contribution to the *International Quarterly*. On the whole, it is rather curious to contemplate the fact that so much thought is given in Russia to the possibility of uniting mankind in a brotherhood. Russian authors and statesmen have of late years taken the lead in measures for the advancement of the cause of peace and good will on earth.

Novikow takes the view that "the benefits of organization increases directly with the number of those comprised in it. Whence the inference might be drawn that if the fifteen hundred million people that inhabit our planet formed a single association they would enjoy the maximum of wellbeing attainable on earth."

With such an "association," comprising every human being, he argues, absolute safety would be guaranteed to all nations, and races. Every individual would rest secure, knowing that no foreign army would invade his country; that everyone might without the least sacrifice of civic liberty, shift his abode to any part of the globe, and that everyone might enjoy the fullest possible returns from his labor because he might sell and buy at will in all countries.

This is, of course, the doctrine of a Millennium, defined very nearly in the terms of the ancient prophets and seers. Only, Mr. Novikow regards it from an economical point of view rather than a spiritual. Concerning the wealth of the world, he argues that every war destroys part of it. Consider, then, what will happen when mankind ceases to destroy, and is wholly occupied with production. It is right that every nation should desire to protect its own interests with the utmost jealousy. The mistake is made in cherishing a false idea of what the true interests of a nation are. The nations are not wilfully wrong, but they do not yet see and apprehend the fundamental fact that their real interests are one. As soon as this is discovered hostility will cease.

As an illustration of this proposition the writer says:

"Two men are on a mountain. One is shortsighted. He sees only what is within a radius of five miles. The other has good eyes. He sees whatever is

within a radius of ten miles. Had the two men equally good sight, they would see the same number of things, and they would agree. . . . Unless a man be insane, he guides his conduct by his interests. But this does not prove that one of extended mental horizon will not conceive of his interests in a totally different way from the man of restricted views."

The great value of this article is the proof it gives of the fact that the question of a universal brotherhood is gaining ground in public thought and discussion. It is also valuable as showing that the millennial unification of mankind can be advocated on purely economical grounds, as well as on spiritual grounds. A deeper study of the subject, however, will convince anyone, that such a unification is impossible under any mere man-made system of government, which necessarily must be imperfect. Only under perfect laws, infallible courts, and unerring administration can such a perfect association be accomplished and maintained. But it would be idle to look for that perfection until He comes whose right it is to rule. But He will come. And the millennial association of mankind will come. The fact that the subject is being widely discussed is one of the signs of its approach.—*Deseret News.*

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges*).

THE Fourth of July enthusiasm brings its usual story of mishaps. Besides burned fingers several people in Utah were fatally injured.

CONSIDERABLE damage has again been done to the Lucin cut-off on Salt Lake by a terrific wind storm. The building material was carried away and left adrift on the lake. Captain Davis, with a party of pleasure seekers, put into Hat island for shelter.

AFTER the ward fast meetings on Sunday, July 5, a special organ recital was given in the Tabernacle under the auspices of the Bureau of Information. At the close Elder Brigham H. Roberts delivered an address on "Mormonism," in the Assembly Hall. Tourists constituted the greater part of the audience.

BY means of the megaphone the great Tabernacle organ recitals may be enjoyed in Idaho, Wyoming and Montana, and as soon as a few connections of heavy copper wire are made the people of Denver, Texas, New Mexico and the Pacific coast may also hear them. The connections will extend about 485 miles to the north, 450 south, 375 east, and 625 west.

ELDER ALBERT E. OLPIN, the victim of mob violence in South Carolina, arrived at his home in Pleasant Grove, Utah, on July 4. Since the mobbing occurred he has been confined in the State insane hospital at Columbia, South Carolina. Dr. J. L. Thompson of that institution kindly consented to accompany him home. The officials have shown him every attention and think he will resume normal conditions after a little rest.

FUNERAL services over the remains of Caroline Y. Cannon, wife of the late President George Q. Cannon and daughter of President Brigham Young, were held at the Cannon farm, July 5. Heart trouble was the cause of her death, which occurred July 2. Sister Cannon was born in Salt Lake City, February 1, 1851. She was the mother of twelve children, Elder Tracy Y. Cannon of the London conference being one of her sons.

A TRAMP saved the Rio Grande Western Railway company thousands of dollars worth of property and perhaps the life of the entire crew of a through freight. After having been put off a train he walked down the track toward Thistle. Where the grade is very steep he discovered that a rail was broken and a piece gone. He stood on the track and flagged the train as it came down the canyon. It stopped within three feet of the broken rail.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 23, 1903.

EDITORIAL.

PERSONALITY OF DEITY.

WHEN on that spring morning in the year 1820 the God of heaven and His Son Jesus Christ came from their high abode and revealed themselves to the chosen youth Joseph Smith, they did a wonderful work of enlightenment. It was indeed an appropriate beginning to this Gospel dispensation that both should appear to inaugurate it. In former times the Lord has personally visited the earth when He had such work to perform. To Adam and Eve, after they had transgressed and were thus made capable of fulfilling their destiny, the Lord appeared, taught them of the new conditions they had entered and made for them garments of skin to hide their nakedness. To Abram He also came and gave promises that He would make of this righteous man a great nation and through him bless all families of the earth. To the keeper of flocks, Moses, the Lord manifested Himself and taught His servant how to redeem Israel from bondage. And in the meridian of time, when Jesus entered upon His great work by submitting to the baptism of John in Jordan, the heavens were opened, the Holy Ghost descended visibly, and the voice of God was heard from above acknowledging the Son. It is not strange that when the time was ripe for the Gospel to be restored in these last days, never to be taken again from earth, that both the Father and the Redeemer should come.

Their very appearance as two distinct personalities, in form like human beings dispelled the mists of error that had beclouded men since the time when pagan philosophy was accepted instead of Scripture light regarding Deity. As we have noted, the Lord appeared and talked with His servants in ancient days, but those mentioned were only a few of numerous cases. He ate food in the tent of Abraham, He manifested Himself to Jacob as that wanderer lay on the desert, his head pillowed on stone. Moses, Aaron, Madab, Abihu and Seventy Elders of Israel beheld Him at Sinai as He appeared in glory, and Moses talked with Him face to face on different occasions. In New Testament times Stephen, shortly before the enraged Jews stoned Him to death, saw "the heavens opened, and the Son of Man standing on the right hand of God." And John in his vision of the last state of this earth beheld the throne of God and of the Lamb raised up in the holy city, and from their glorious persons such effulgence radiating that there was no need of sun or moon to shine.

The influence of Grecian theories corrupted the knowledge of God. The later Greeks, especially those in Alexandria, had a trinity, as had the Christians, but the pagan conception was three attributes of one very indistinct personality, while the Christians worshipped three Gods, made One in all their labors by the harmony of their perfect attributes and by the close relationship existing between them. The disciples of Plato considered the religion of Christ's disciples crude and barbarous. For centuries it seemed questionable which system of philosophy would prevail. The Christian fathers with an intimate knowledge of the existing schools of thought compromised, and, alas, when Christianity triumphed over Neoplatonism the true doctrine regarding God had been lost, and a mass of incomprehensible definitions was accepted in its place.

Thus at the beginning of the nineteenth century Christians if asked to define God would have said that "there is but one living and true God, everlasting, without body, parts or passions," "and in unity of this Godhead there be three persons, of one substance, power and eternity; the Father, the Son, and the Holy Ghost." Yet the glad cry of the angel guarding Jesus's sepulchre was, "He is risen!" He showed His body and His parts to the disciples and had them thrust in their hands and feel His wounds that they might "be not faithless, but believing." The triumph of Christ's resurrection was the crowning feature of His mortality; He was the resurrection and "the firstfruits of them that slept." Yet vain philosophy would rob Him of that body, would make Him and His Father of "one substance," but deny them body or parts.

The Scriptures should have more influence with people than do human creeds, yet a hopeless confusion has existed for centuries concerning Deity. That Saints and all who will believe the Gospel should have the matter absolutely clear, the Father and the Son came and each was seen and heard by the boy who from that time on became a new witness for them and their reality. People can be good and moral though they believe in an absolutely incomprehensible God; some of the Greeks were good though their gods were very bad; but how much more incentive there is to do right when we comprehend Paul's words to the Athenians that all men are of one blood and all are the offspring of God! The offspring is like the parent, and though we undergo two distinct metamorphoses—if the term may be used—those associated with birth and the resurrection, still our final and perfected state will be like that of our heavenly Father. Knowing that God is in form like man, we can hope that some day man under the sanctifying influence of eternal truth, the Gospel, may become like God. Our Father will always be Our Father, and will rule over all His children, but why should not some of the truest and most obedient of these receive divinity, that in the future it may be said as the Psalmist sang, "God standeth in the congregation of the mighty: he judgeth among the gods."

J. J. C.

To-morrow, July 24th, the dedication of the new meeting-house will take place at Christiania. A goodly number of visitors have arrived from Zion, who will unite with the Elders and Saints of the Scandinavian mission in making the occasion one never to be forgotten.

A VERY successful district meeting was held Sunday, July 12, at St. Albans, the Watford branch of the London conference. Two meetings were held. Although many of the Saints traveled long distances, that they might attend these meetings, all returned home feeling well paid for their journey. President Henry H. Blood and Sister Diana Bean were present from London and made timely remarks.

Two district meetings were held in Grimsby on Sunday last. Able addresses were made by the traveling Elders and by President Roscoe E. Grover. In the evening, Elder Benjamin R. Birchall spoke to a large and attentive audience. Many who have heretofore manifested a spirit of opposition came out to hear "Mormonism Exposed." A good spirit prevailed at both the meetings and the lecture, and those in attendance seemed well pleased in being present.

RELEASES.—Owing to sickness at home, Elder Joseph Eckersley has been honorably released from his labors in the Liverpool office, where he has labored with unfaltering zeal for over two years past. He was called home by a cable message on account of the serious illness of his wife. His home-going comes at an especially inopportune time, owing to the absence of President Lyman on the Continent. He carries with him the love, confidence, sympathy and blessing of President Lyman and all with whom he has been associated. We sincerely pray that Elder Eckersley may find his wife out of danger, and on the highway to complete recovery. We are sure that all the Saints and Elders of the entire European mission will join us in this prayer.

Elder Leo Pickett of the Newcastle conference is honorably released to return home by the s.s. *New England*, which sails July 23, 1903.

TRANSFERS.—Elder Alma Hochstrasser is transferred from the Swiss mission to labor in the London conference, and Elder Robert L. Anderson from the London conference to the Liverpool office.

DEPARTURES.—Elders Joseph Eckersley and James Monson sailed from Liverpool by the s.s. *Commonwealth*, July 16th, 1903.

BREVITIES.

FATALITIES CAUSED BY AUTOMOBILES.

THE motor car is popularly regarded as a vehicle of destruction, but under proper conditions it may become the safest of conveyances. It can move quickly, is easily steered and is very quickly stopped. It is when racing or unnecessarily fast driving is indulged in that special danger arises. The following statistics throw a little light on the subject. The average number of persons killed annually in London by different vehicles are seventy by vans, forty-three by carts, wagons and drays, nineteen by cabs, seventeen, by omnibuses, six by private carriages, four by cycles, one by automobiles. There is a small number of motor cars in the metropolis, compared with other conveyances, but these figures are nevertheless surprising.

HARMONY OF THE HUMAN BODY.

Attention has been called by a French scientist, M. C. Weyher, to the fact that all parts of the body are in harmony with the rest as shown thus: If the arms are crossed over the breast or placed along the side, if the hands are clasped or placed on the face or on any part of the body, if the legs are crossed, or if any other natural position is assumed, it will be found that if a protuberance of one limb is placed in a hollow of the other all the protuberances of each limb will fit in hollows of the other. This is true except in cases of deformity. This harmony is also found between mother and child, and if the mother has a beautiful figure her embraces and the contact of the babe's body with her own will help mold the little one to lines of beauty. Its flesh is very soft and hers is firm, so that physical imperfections in its body may be overcome by the perfectness of hers.

EDISON'S OATH.

When Thomas Edison was a young, poverty-stricken experimenter, a little incident happened that led to the invention of the incandescent lamp. The gas bill had not been paid though the collector stated that the gas would be turned off that night unless the money was forthcoming. Edison protested vigorously that it must not be done. "I can't stop this experiment to-night," he explained. "I'll pay the bill, of course. I didn't know about it. I must finish this work with no interruption." The collector could not be persuaded, and the gas was turned off. "That night" the inventor says, "as I sat helpless in the darkness, I swore a deep, solemn and far-reaching oath that I would put all the gas companies in the world out of business. I haven't done quite that, but I did the best I could."

POOR ARGUMENT.

A splendid example of self-control is given by an incident in the life of Charles Burleigh, the eloquent opponent of slavery. In the midst of one of his speeches some miscreant in the audience threw a rotten egg at him, striking him full in the face. Burleigh reached for his handkerchief, and as he wiped away the filth, he said calmly: "This is a striking evidence of what I have always maintained, that pro-slavery arguments are unsound."

CALLED OF GOD.

BY ELDER WILLIAM F. TOLLER OF THE MANCHESTER CONFERENCE.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. lv: 8-9).

To a careful observer the force of the Lord's word to Isaiah the prophet is no more clearly illustrated than in the calling of religious teachers among the various religious sects of the day to fill their responsible positions. If we confine ourselves to a consideration of those sects which are known as "Christian," we shall find a lamentable lack of system and order among them. The Lord's is a "house of order," and any arrangement or system, therefore, which contributes in the least degree to a state of disorder is not of Him. "God is not the author of confusion but of peace; and peace is not born of disunion

and lack of harmonious action. It is a hard thing to say that the religious teachers of the sects of so-called Christendom, meaning those who take upon themselves not only the task of preaching, but also of administering the ordinances of the Gospel, are not divinely called; but truth was and is always hard upon the ears of those unprepared for its reception. Outside of the Church or body of Christ, founded and built upon the rock of revelation and perpetuated through the ministry of its apostles and prophets and those whom through inspiration they may call to aid them, there are and cannot be men holding God-given authority to administer the ordinances of His house in His name.

Notwithstanding the method by which men are to be called of God, is so plainly set forth in the Scriptures, men in all ages of the world have had the temerity to assume this honor. Much specious reasoning is indulged in by false teachers in order to justify their presumptuous administrations. Perhaps the most common answer given, when asked as to how they received their call, is, "I felt I was called"; or "the Holy Spirit impressed me that I was chosen to preach the Gospel." When pressed for Scriptural proof for this assumed position, the words of the Savior to His apostles—"Go ye into all the world and preach the Gospel to every creature" (Mark xvi: 15), are quoted. This position, however, is soon shown to be untenable for instead of it being a general commission to all who might read it, it is directed particularly and only to the eleven apostles. Peter's words, "Ye are . . . a royal priesthood" (I. Peter ii: 9), are also quoted, by which it is made to appear that all believers are of the priesthood and all are thus entitled to preach and administer. This is even claimed for women as well, as they are said to hold the priesthood. The absurdity of such a claim is apparent at once to anyone who understands what priesthood is and upon whom it is conferred. But false teachers are resourceful and attempt to show that there was no human intervention when Saul of Tarsus began to preach; for upon his conversion, "straightway he preached Christ in the synagogues, that he is the son of God," to the amazement of those of Damascus who said: "Is this not he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?" (Acts ix: 20, 21). Plausible as the argument may seem, we cannot fail to observe that he who had bowed under the authoritative hand of Ananias, that he might receive his sight and be filled with the Holy Ghost and who later wrote so plainly of authority in general, "and no man taketh this honor unto himself but he that is called of God as was Aaron" (Heb. v: 4), would have been very careful, indeed, to begin his ministry and act in perfect harmony with those men whom the Lord had ordained and left to perform the work of His Church.

Other teachers point out that because of their attainments in theological lore, or their ability to paint pretty word pictures, and rehearse attractive fables for their congregations, they were chosen by the council of this church or the synod of that or perhaps the convocation of the other, and are thus possessed of divine authority. If the authority by which the various official bodies were at first called together were examined, it would be found in every case unsatisfactory and uncertain. The fact that the Holy Ghost is not the guiding spirit in their deliberations, and that its gifts and signs do not follow

the administration of men thus called, is proof positive that their credentials do not bear the divine seal. But God's ways are not the ways of men. Jesus was sent and came to do the will of His Father. Of Himself He bore this record: "For I came down from heaven, not to do mine own will, but the will of him that sent me" (John vi: 38). "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say and what I should speak" (John xii: 49). Again, "My doctrine is not mine but his that sent me" (John vii: 16). The credentials of the Savior were genuine, therefore, being established by the power which followed His administration and the witnesses whom God raised up to testify of Him. The Apostles were secure then, in their calling, for, said the Master, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John xv: 16). After the Savior's resurrection they were reassured of the divinity of their commission when He said: "Peace be unto you: as my Father hath sent me, even so send I you" (John xx: 21). Of Jesus Paul has written: "Thou art a priest forever after the order of Melchisedek" (Heb. v: 6). Upon Peter the Savior conferred the "keys of the kingdom," and as His authority was none other than the Melchisedek priesthood, then Peter and the other apostles who were with him, the foundation of the Church of Christ, possessed that priesthood. "And no man taketh this honor unto himself, but he that is called of God as was Aaron." But Aaron administered in the priest's office which is a part of the Aaronic priesthood. If a man must be called as was Aaron to officiate in the higher priesthood, it is equally necessary that he be called in the same manner to officiate in the lesser. To say to the man-made creeds of to-day that a minister should be called "by prophecy and by the laying on of hands" of those possessing divine authority is to announce a startling doctrine, but it is only startling because it is true; and God's ways are not the ways of men. The Scriptures furnish abundant evidence of the Lord's way in this matter.

When the life's work of Moses was nearly completed and a new leader was needed in Israel, the Lord said to His prophet: "Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. . . . And Moses did as the Lord commanded him: . . . And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses" (Num. xxvii: 18-23).

Shortly after the Savior's death the borders of the Church were extended and the work of attending to the temporal as well as the spiritual affairs of the Church became too great for the apostles, so seven men of good repute were chosen to look after the "tables" and assist the apostles. Before beginning their labors, however, they were "set before the apostles: and when they had prayed they laid their hands on them" (Acts vi: 6). The calling of Paul and Barnabas to their ministry among the Gentiles plainly illustrates the way of the Lord. "Now there were in the church that was at Antioch certain prophets and teachers. . . . As they ministered to the Lord, and asted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and

laid their hands on them, they sent them away" (Acts xiii: 1-3). That Timothy, Paul's "own son in the faith," received his authority in this manner is evident from the counsel of his file leader that he "neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery" (I. Tim. iv: 14). It is clear, therefore, that the men chosen and ordained by those whom the Lord had left to continue the work of the ministry, were as divinely called as though the Lord Himself had performed the ordination. Wherever the Church of Christ exists, its organization will conform in all particulars to that founded by the Messiah, and its ministers will be called in the appointed way. It is said that the officers given and the method of their appointment were necessary only, in former times, to establish the church; that since then Christianity has become so widespread that special officers possessing remarkable power are now unnecessary. The folly of this position is apparent when it is remembered that when Christ ascended up on high "he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. iv: 8, 11, 13). It must have been a happy feeling to former-day Saints, to know they were "no more strangers and foreigners, but fellowcitizens with the Saints, and of the household of God"; because they were "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. ii: 19, 20). If, as Paul suggests, "the perfection of the Saints" is to be the result of the labors of such an inspired organization, it is evident that its ministry is essential when or wherever there are those prepared to go on unto perfection.

But the condition of the world, with its multitude of sects, its conflicting dogmas, its irresponsible and arbitrarily called teachers, who preach for hire and divine for money, presents the awful condition men fall into when they reject the ways of the Lord and seek to improve upon His methods. This is why inspired teachers have not continued since the days of the apostles and another is "of them the world was not worthy." Men are able to understand in the light of such teaching why the sectarian ministers of to-day do not "speak as the oracles of God," and why they do not minister "as of the ability which God giveth: that God in all things may be glorified" (I. Peter iv: 11). They have rather chosen Him than He has chosen them and as a consequence the children of men are deceived by the craftiness of men and are "carried about by every wind of doctrine" that they encounter. The world must learn that there has been an absence of divine authority and that "all ministrations, ordinances, baptisms, confirmations, performances and ceremonies that have been instituted by men and conducted under merely human authority, whether devoutly, sincerely and piously, or with wilful intent to impose upon the ignorance and credulity of mankind, are void in the sight of heaven, are not recognized of God and have no virtue or effect as aids to salvation." And if they will but listen, how gladly will the heralds of the "marvelous work and a wonder" relate, as the Spirit may lead them, the great events in connection

with the opening of a new and last dispensation, the restoration of the Gospel and Church of Christ and the bestowal again upon men of divine authority. If they receive and obey the message and they become "no more strangers and foreigners but fellow citizens with the Saints and of the household of God," and realize the joy which kindred spirits experience when their finer feelings are attuned to the vibrations of the Holy Spirit, when men of God "minister as of the ability which God giveth," and who, when they open their mouths, "speak as the oracles of God." They will no longer believe that men may take this honor unto themselves and that it is no more necessary for men to be "called of God by prophecy and by the laying on of hands by those who are in authority to preach the Gospel and administer the ordinances" of His house.

CURRENT EVENTS.

THE PASSING OF LEO XIII.

Surrounded by his nephews, Cardinals and dignitaries of the Pontificial Court, Pope Leo XIII. passed into the great beyond at four minutes past four on Tuesday last. For over a fortnight the entire civilized world has been hourly expecting this event. His has been an eventful life. Born in the little town of Carpineto, in northern Italy, on the second of March, 1810, Vincent Joachim Pecci (Leo XIII.) early gave evidence of the fine mental powers with which he had been naturally endowed, and when yet comparatively young he met with favor in the eyes of Pope Gregory XVI. He was appointed to a number of responsible positions all helping to bring out his best qualities and to emphasize his ability as a governor. In December 1853 he was created a cardinal by Pius IX., and upon the death of that Pontiff, Cardinal Pecci was elected to be the head of the Roman Catholic church and assumed the title of Leo XIII. His methods were in many respects different from his predecessor. He assumed a policy of conciliation, was a strong friend of education and a help to the poor. One of the greatest things that he did was to encourage the reading of the Scriptures by the body of his church. This opening of the Scriptures to the followers of Catholicism will be a great help to the spread of the Gospel among that people. It is but a manifestation of the love the Father has for His children, in that He thus places in their hands the means of having the scales removed from their eyes, that the light of the only true Gospel may enter in and dispel the darkness that has beclouded their visions for so many centuries. As the study of the Scriptures spreads, the people cannot help but see how the so-called "vicars of Christ" have failed to keep the law, and that they have in very deed "transgressed the laws, changed the ordinance, broken the everlasting covenant."

LOSS OF LIFE AND CROPS.

A hailstorm recently damaged the crops in Minnesota and Iowa to the extent of a million dollars, and nine people were killed by a tornado that swept the state of Illinois on Saturday last. It is said that a large per centage of the wheat crop off 200,000 acres will be lost to the farmers of Kansas because of lack of labor. Much of the crop is already spoiled.

EASILY GIVEN.

It was only a sunny smile,
And little it cost in the giving;
But it scattered the night,
Like morning light,
And made the day worth living.
Through life's dull warp a woof it wove
In shining colors of hope and love;
And the angels smiled as they watched above,
Yet little it cost in the giving.

It was only a kindly word,
A word that was lightly spoken;
Yet not in vain,
For it stilled the pain
Of a heart that was nearly broken.
It strengthened a faith beset by fears
And groping blindly through mists of tears
For light to brighten the coming years,
Although it was lightly spoken.

It was only a helping hand,
And it seemed of little availing;
But its clasp was warm
And it saved from harm
A brother whose strength was failing.
Its touch was tender as angel wings,
But it rolled the stone from the hidden springs,
And pointed the way to higher things,
Though it seemed of little availing.

SELECTED.

DIED.

CLARK.—At Colney Hatch, London, N., June 28, 1903, Alexander Clark, formerly an active member in the Shoreditch branch. Brother Clark died in full faith. Interment at New Southgate cemetery, July 3, 1903.—*Deseret News* please copy.

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